

A ✓
S E R M O N

Preached at

DORCHESTER

In the County of

D O R S E T,

January the 30th 170¹/₂

By CONYERS PLACE, A.M. K

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L O N D O N

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Hall; M DCC II.

A
SERMON

Preached at

DORCHESTER

In the County of

DORSET.



By CORNELIUS B. L. A. M.

LONDON

Printed, and Sold by J. W. near Stationers,
MDCCLXXII.

T O
Nathaniel Napier

O F
Middle-Marsh-Hall

I N T H E
County of DORSET Esq;

S I R,

THE Approbation of some of those who heard the following Sermon preach'd, together with several Perswasions, that it may have a farther Good Effect upon those Indispositions of the times, which 'tis directed against, striking in with the Zeal I have to do service to my King and Country, by promoting tho but a little, anything that is for their Good, and checking whatever I apprehend tends to the contrary, as far as it lies in my Poor Capacity, have so far prevail'd against the Sense I have of the indifferency of the Composition, as to make me expose it to the Publick.

Those Persons who have took, and still take such Pains to propagate disrespect to the Memory of King Charles

The Epistle Dedicatory.

the First, as I cannot well tell how to reconcile the Causes of their Endeavours to Charity or Generous Vertue, so if they gain the Points they contend for, I am at a loss to find the Advantage drove at; and on the other hand, as 'tis a Vile and most abominable Practice to dig up Graves only to make the enclosed Corps stink, (a thing equally Injurious both to the dead and the living) and to rake in Monuments, especially Royal ones, merely to turn up something that may expose the Deceased, as 'tis a Practice so Scandalous as to deserve the Resentment of Authority, so is the Example so vile, and Mistakes of the wrong side if they are committed, so dangerous to the Publick in the Case of the Martyr, as to deserve the Animadversion of Government.

And, Sir, lest I may perhaps never again have so Publick an Occasion of Testifying My Good-will, and the respect I bear you, I have laid hold of this to do it; as also to discharge in some Measure the Duty of Gratitude, against which I should judge my self an Offender, did I not acknowledge those Courtesies, and the Friendship I stand obliged to you for, begging your Acceptance of this small Offering, and wishing you added to the charitable Temper of your Ancestors, whatever may make you in favour with God and Man,

I am Sir,

Your Humble Servant,

CONYERS PLACE.

Matth. Chap. 23. V. 35, 36.

That upon you may come all the Righteous Blood-shed upon the Earth, from the Blood of righteous Abel, unto the Blood of Zacharias, the Son of Barachias, whom ye slew between the Temple and the Altar. Verily I say unto you all these things shall come upon this Generation.

WHich Words are a very terrible Commination of Christ's our Lord upon the Jewish Nation; and from them I shall take Occasion,

1st. To set before you, and recommend to your Consideration, this general Truth, as very plainly established and confirmed by these Words: That the Guilt of Murder in this World never wears out, but that Righteous and Innocent Blood-shed may affect Posterity, either by Natural or Political Relation, even many Ages afterwards.

2^{ly}. By briefly comparing the Murder of that Good King, as this Day slain, with the two particular Instances of Murder mentioned in the Text; that of *Abel*, and that of *Zacharias*, in the chief Circumstances of Aggravation, and shew, that this Nation has as great, and greater Reason to apprehend some sad Effects of God's Vengeance for that, than the Jews had for those, and

3^{dly}. By considering the Character and Temper of the Generation threatned in the Text, and the Causes assign'd by our Saviour in the verses before the Text,

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A Sermon Preached at Dorchester,

why upon them rather than any other was to come, and did come, the Guilt of the Blood so long before shed; and by pointing out what Resemblance there is between us and them, we may judge, whether we may not in some Measure fear the same Vengeance, and whether our Case be not in some Respects like theirs; and

157. Let me set before you and recommend to your Consideration as suiting the Occasion, this general Truth plainly establish'd and confirm'd by the Text, that the Guilt of Murder in this World, or as to this Worlds Punishment never wears out, but that Righteous and Innocent Blood-shed is capable of affecting Posterity either by Natural or Political Relation, even to many Ages afterwards.

Ps. 116. 15 God Almighty, who in all other Offences, (even those of the highest Nature, as Idolatry,) and Crimes of Men: graciously confines his Visitations, and Determines his Judgments for the Sins of the Fathers to the Children of the Third or Fourth Generation, at farthest, and this too of those that hate him: in the Cases of the Murder of just and good Men, and to avenge the Death of his Saints, which he declares so precious in his Sight, transgresses the usual Limits of his Justice, and making that as it were an Exception from the general rule of his proceedings with Men, suffers his Justice there to break thro' the common Boundaries by which in all other Cases it stands restrain'd, and as for a thing Singular and so monstrous as not meant or included under the general Name of Sin in the Second Commandment, but beyond the Scope and Design of his Promise, reserving for that unnatural, and as it were not supposed Crime, a Particular and Peculiar Method of dealing, suffering his Vengeance which in other Cases pursues not Men beyond the third or fourth Generation, in that to descend to
many

many more after Ages, even to Thousands of Years, nay not confined, not stinted to any length of time to run thro' the whole Series of it from the Creation as it may happen to the Dissolution of the World, letting the Guilt of innocent Blood always remain, and be a perpetual Treasury and dormant Fund of Vengeance reserv'd in his hands, ready thro' all succeeding times to be employ'd against those, whether private Persons, or Nations, when their Sins shall deserve it, who either by Natural or Politick Relation, as being Members of the same publick body of Men, or by imitation of Manners, which the Scripture accounts so far relation as usually to call Men the Sons of those whose Vertues or Vices they imitate, who by any of these Relations are the Posterity of Ancestors, who have incurr'd so dire a Guilt.

God never grants a full Pardon in this World for shedding of Righteous Blood, nor is the cry of it ever so far silenced as to have its Guilt intirely expiated. All the remedy and shelter from his Justice which seems left to those, whose Misery it is to lie under the Guilt and Sense of it, being to gain a Reprieve and Suspension for their own time, and each Generation to endeavour by those Methods of Penitence and Sorrow which God is pleased to be prevailed upon withal, to stop impending Vengeance, and to throw off from themselves upon after-times the load of Punishment 'till it descend to some such impious Generation, who by asserting their Fathers bloody Deeds, and a fulfilling of their Iniquities, shall bring down upon themselves the stroak of God's unwilling Arm, otherwise capable of being successively kept off until that end of time, when that together with the other Crimes of the Penitent Men, shall by the display'd infinity of the Merits of Christ, be intirely swallowed up in Forgiveness and absolute Extinction.

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2dly. By briefly comparing the Murder of the Good King as this Day slain, with the two particular Instances of Murder mentioned in the Text, that of *Abel*, and that of *Zacharias*, in some of their chief Circumstances of aggravation : I will by that shew, that our Nation has as great and greater Reason, to apprehend some sad Effects of God's Vengeance for that, as the Jews had for those.

One Reason doubtless why our Savionr singles out these two instances of Murder to be mentioned rather than any other, is their heinousness beyond all the rest, and the aggravating Circumstances which concurr'd to make their Blood beyond all other that had been shed to that Day, crying.

The Aggravations of *Abel's* Murder are principally these three, the Person first by whom he was Murther'd, the Cause Secondly, for which, and Thirdly, the manner how he was Murther'd.

1st. For the Person or the Murtherer, it was *Cain* his Brother : they had one common Father, were Sons of the same Mother, sprung from, and nourisht by the same Blood.

Gen. 4. 4. 2dly, The Cause for which it was, because the Lord had respect unto him and his Offering, he was a more Righteous Person than his Brother, the Quarrel was Matter of Religion.

Gen. 4. 8. 3dly. For the Manner how he was slain, it was under Colour of Love and Friendship, *Cain talked with his Brother*, 'tis said, seem'd to converse with him in a Friendly and Brotherly Manner, *and it came to pass when they were in the Field*, or as the *Septuagint* has it, *Cain said unto Abel his Brother we will, or shall we go into, or take a Walk in the Field*, by a Friendly Invitation enticing him out, rose up against him and slew him. Now how far all these Aggravations agree to the Blood this Day shed ; Those who have but a Moderate Acquaintance

tance with the Story of those Times will easily perceive.

Abel first was Murthered by his Brother, this Aggravation is so far from being wanting here, that 'tis heightened with dreadful Additions; so that had *Cain* together with his Brother kill'd also *Adam* his Father, and ript up the Bowels likewise of his Mother *Eve*; what he then would have done might have been called but a Parallel to this; the Good King fell not only an *Abel*, a Brother by Nature, to those that Slew him, but was an *Adam* likewise, a Father, and that not a private one, but the common Father of his Country. And our Country; The *Eve* and Mother of us all, had by an execrable and dismal to be reflected on Civil War, as it were her Bowels ript up, and her Limbs torn in pieces, to bring this Brother and Common Father to his Barbarous Death; so that the Fact is a Complication of the Three Blackest Crimes, Parricide, Matricide, and Fratricide.

Abel, Secondly, Was murther'd for the Cause of his Religion, *Cain* was Wroth his Way of Worship was more acceptable to God than his own: and no other was the Cause we know, (truly therefore the old Cause, tho' not the Good One,) which instigated those Sons of *Cain* to that which ended in his Blood but the Pious King's adhering closely to those more decent Forms and Ways of Worship, to which both the establish'd Law and Consent of the Wisest and most Learned declar'd (and still God bethank'd do declare) Heaven to have more respect to, than to the slovenly Offerings, which the Tillers of the Ground irreverently thought Good enough for their Maker; justly therefore may we add this Good King's Soul to those *under the Altar that were slain for the Word of God, and for the Testimony which they* Rev. 6. 9, 10. *beld, that cry with a loud Voice, saying, how long O Lord, Holy*

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Holy and True, dost thou not Judge and Avenge our Blood on them that dwell on the Earth.

Abels Murder was, Thirdly, aggravated from the Manner of it, under kind and fair Pretences as I have said before; and how far the same Cloaks were put on to cover Maliciousness, is notoriously known; how impudently the Names of Love, nay even of Loyalty it self was abused, to cover the rankest Rebellion, and most inveterate Malice; how was the insuspicious King tolled gradually to his Destruction by deep Hypocrisy, and the profoundest Simulation, that no ill was intended him.

Ποιμένα
λαών.

Abel was a keeper of Sheep, and so was the Object of this Day's Sorrow; it being the common Title and Stile of Kings to be Shepherds; but alas, his Flock prov'd Wolves in Sheeps Cloathing, that insidiously rose up against their Keeper, and rewarded his Care by shedding his Blood.

Abel's Murther admitted of one Alleviation too, which this Days wants, that however horrid it was, yet it was the First, and there were no preceding Murthers to take warning by, nor was there any then publish'd Law which forbid it, besides the secret Voice of Nature; neither had God by any foregoing Examples of his Vengeance, revealed his Indignation and Abhorrence of it, or discover'd the exceeding Horribleness of the Sin: But after *Cains* Murther God establishes it therefore as a Law, That *whosoever slayeth Cain, Vengeance should be taken on him sevenfold*, or he should be accounted seventimes as Guilty as *Cain* himself, because he had *Cain* for a Warning, and Example; therefore and *Lamech* having slain a Man afterward, in an Agony of Conscience, pronounces himself abundantly more Guilty than *Cain* was; And *Lamech* said to his Wives A-

Gen. 4.
23, 24.

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dab and Zillah, Hear my Voice ye Wives of Lamech, hearken unto my Speech: For I have slain a Man to my Wounding, and a Young Man to my Hurt, if Cain shall be avenged seven fold, truly Lamech Seventy and Seven fold, and the Guilt of this Days Murther seems so much greater than that of Abels, as there are numerous Instances of God's Revenge against it since that time to be reflected on; and as there are Laws, and Declarations of God's Indignation against it in his Word.

Abel's Murther was yet aggravated by one Consideration more, which the Text particularly points at; in calling him Righteous Abel, from the Blood of Righteous Abel, the more Righteous and Innocent the Person, the greater is the Guilt of shedding his Blood. To a Congregation come together upon this Occasion 'tis needless to say any thing upon that Topick, so as to endeavour to shew him that was this Day slain, to have been also a Righteous Person; since 'tis supposed that the Conviction of his Righteousness and Innocence, as 'tis the Ground of the Days Observance, so 'tis the Cause that brings them hither that are here; and those uncharitable Persons who are otherwise in any Measure minded, to whom only Words of that Nature would be proper, vouchsafe not their Presence at the solemnity; Neither will I do that contumely to thy Venerable Ashes, thou much wrong'd Good King, or affront so far thy Sacred Memory, as to seem to call thy not to be doubted Righteousness in Question, by making it stoop so low as to a Vindication; Neither will I do that Honour to the Maligners of thy Name, and Happiness, to do Credit to their unnatural Invectives, by owning them so considerable, as to deserve a Refutation; Only I will beg leave to observe thus much; That after all the Calumnies which his industrious Adversaries have bespatter'd his
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Reputation withal, not sparing any part of his Character that Envy could fix her Teeth upon, they ye thave left behind to him unsullied and untouched, most of the Principal Stroaks of a great and good Man's Character: And were not Men so blinded with Prejudice and Perverse Principles, as not to allow the same common Charity to him, which is allow'd to all indifferent Persons, wherever he is represented swerving from the strict Rules of any Virtue, they would easily charge the little Truth that is in such Representations, not upon him, but upon the Difficulties, the unimaginable Difficulties of his Reign, which drove him off from the Purity of his proper Temper, and Genuine Inclination.

The Aggravations of the other Instance of Murther in the Text (*viz.*) of *Zacharias*, the Story of whose death as that is most probable which we have related in *2 Chron. Chap. 24.* are First, From his Person, Secondly, From the Place where he was Slain.

First, For his Person, he was High-Priest.

Secondly, For the Place he was Slain in, the Text says, *it was between the Temple and the Altar*, a Sacred Person publickly Murthered in a Sacred Place. Nor are these Aggravations wanting to make the Blood this Day shed as crying as that of *Zacharias*: He that was slain, was not only a *Zacharias*, as it were a High-Priest, the Head of the Church, the Defender of the Faith, but to the Priesthood had the Sacred Authority of Royalty added, Doubly therefore the Lords Anointed. And for the Place of his Execution, it was not between the Temple and the Altar indeed, not in the Court of the House of the Lord, as 'tis Call'd in the before mentioned Chapter in the *Chronicles*, but in a Place equally Invidious, within the Sacred Verge of his own Court; which even the Law thinks fit to make so far a Sanctua-
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ry for each Common Person from Violence and Blood, as not to admit a Stroak tending that way, without the Loss of the offending Member, yet in that Sacred Place (which of all others, upon the Occasion, one would have thought they should have avoided) did vile Mifcreants full of Hellish Malice, and Devilish Ambition choose to shed the Royal Blood, and the more to do Envy to Heaven, openly in the Face of the Sun; that the Circumstance of time as well as place, might do despite to all the Laws both of Heaven and Earth, not fearing as they justly might, lest the Horror of the Fact should turn that bright Planet into Darknes; or the Bloodiness of it turn the Moon into the same Crimson Complexion.

Unwillingly have I gone on thus far in Aggravating a Fact of it self; Ah! too horrid, neither is it at all my Design to play the part of an Orator, in heightning by Words its Barbarity, farther than is necessary to bring it up to the Parallel of *Abel* and *Zacharias* in the Text; passing therefore to that more grateful Part of the Tragedy, which respects the Vertues of the dying King; I will close up this Particular, with setting before you what our Church, by a publick Thanksgiving in the second Prayer, proper for this days Service justly gives God Thanks for; laying before us as matter of Imitation, the Good King's more than Philosophical Unconcernedness in quitting Life, his Heroical bearing that which is more insupportable to the Brave, and Great than Death it self; the Scorn of vile Persons, the bitter Sting of Contumelious Usage, and the Ignominy of a Traytor-like Death; his Saint-like Meekness, Courage and Constancy, his great, his exceeding great Patience; and his never failing Charity. *Zacharias* when he was Slain, for-
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gave not his Murtherers; but said, *The Lord look upon it and require it*: But here our Christian Prince Gloriously surpasses the good Jewish Priest, and instead of Imprecating Justice, kindly prayed for his Murtherers, after the Pattern of his Saviour. So that in this sad Calamity there is this one chearing Consideration for our poor Country, whose Reputation suffers so deeply through the World for it; that if she has the Infamy of being the Mother of those Bloody Monsters who Murther'd so excellent a Prince, she has the Glory of producing so excellent a Prince, to compensate, and in some Measure to countervail her Disgrace.

3^{dly}. By considering the Character and Temper of the Generation threatned in the Text, and the Causes assign'd by our Saviour; why upon them, rather than any other, was to come, and did come, the Guilt of all Blood so long before shed; and seeing what Resemblance there is between us and them, we may judge whether we may not in some Measure fear the same Vengeance; And whether what was their Case, be not in some Measure ours?

What therefore had that Generation which Christ threatens done? Why upon them, rather than upon any others before or after, was the Guilt of so much Blood to come? Their Characters we have before the Text; they built the Tombs of the Prophets, and garnish'd the Sepulchres of the Righteous, and said, if we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets; very fair Pretences if they had been real; but he that saw their Hearts, and understood with what Intention they said and did these things, knew, that in their Secret thoughts they applauded their Fathers actions, and in their Wills were consenting with them to the Death of those
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Prophets they had slain: And the Sepulchres they garnish'd, were not really so garnish'd out of Respect to the Righteous Persons, whose Names they bore, but as Trophies and Monuments of their Fathers glorious Atchievements in Murthering them: They carried the same bloody Minds in them their Fathers had, as shortly after the Text was spoke they made appear, by adding to the Blood of those slain by their Fathers, the Blood of him that contain'd in it the collected Aggravations of them all. And are there not Instances of some the like Practices to be found in this Generation of ours? God in Mercy avert from us the like Judgments; however the Jews inwardly approved their Fathers killing the Prophets, yet they had not so far shook Hands with all Modesty, as to own they did so; but Masked their Thoughts under fair Pretences: But our Generation in some of her Members, has wanted even this Jewish Modesty of dissembling their Approbation of their Murther'd Sovereign; whilst with Shameless Justifications, not only with the Tongue, but Pen, some have publicly dared to stand as it were Advocates for so foul a Cause; and with Solemn Defences and Vindications, in cool Blood attempted even to hinder the Nations Penitence for so crying a Sin; pursuing with insatiate Rage beyond the very Grave, (where Malice it self uses to stop:) Him that they *hunted like a Partridge on the Mountains*, whilst alive; and instead of Garnishing his Tomb, Trampling upon his Sacred Dust, defacing each favourable Monument erected to his Honour; and crushing each glorious part of his Memory with loads of Calumny and Reproach, Fighting even against his Name and Memory, continuing Rebellion against him in Imagination; and not content once to have killed him, daily Murther him afresh in his Grave; ineffectuating as much as

possible, the Publicks Good design of this Days Humiliation, and involving as far as they are able, themselves and Nation, in the Miseries of God's Vengeance for his Blood; a Practice worthy to be Resented and Chastised by the Government; it being a Wicked Rashness that dangerously exposes the whole Kingdom to the Wrath of God; and such Persons themselves, would do well to consider the fatal indiscretion of that Practice, and how much the safer way 'tis in cases of Blood between God and Men, tho' there be but the slenderest Suspicion, or least doubt of Guilt, how much the safer Way 'tis, I say, to crave Pardon, and fly to God's Mercy, rather than to tempt his Justice, by insisting on innocence, and by standing the Tryal, to put our Safety to the Venture.

The three foregoing particulars as they were designed, so they will I hope contribute at least something to these three following purposes.

1st. To quicken in us the Sense of the Duty of the Day.

2^{dly}. To vindicate the Day it self, and the Observance of it.

And, 3^{dly}. to deter us from all those, and the like Practices, which brought on the Nation the said Calamity of the Day.

And, 1st. What has been said may contribute, I hope, something to quicken in us the Sense of the Duty of the Day; for if we set before our selves, 1st. The lasting and indelible Guilt of shedding innocent Blood.

2^{dly}. How this days Murther equals in all Circumstances of Aggravation, the Heinousness of those Murthers for which Christ threatens to visit, and did really visit, even to Desolation, and perpetual Confusion, the Jewish Nation, a long time after those Murthers had been committed.

And

And, 3dly. To consider how this Generation of ours, is partly of the same Temper, and chargeable with the same Crimes with that of the Jews; which provoked God to bring on them the Blood so long before shed, mentioned in the Text: These things, I say, considered, should Work in us Dispositions suitable to the Occasion; ought to fill us with such a just Detestation of the Fact it self; such a Penitent Sorrow for it; such a Godly Fear and Horror of the fatal Consequences it may have upon us, or our Posterity, that may live long after us; ought to incite us to such an earnest Intercession with God, with inward Sighs of Sincere Contrition, and real Humiliation, as may suit the sad Solemnity to avert from us those sad Consequences; and prevail at least so far with God, as to throw off upon after times the Vengeance reposed for it in his Hands, from this our Generation; too much loaded, God knows, with Sins of our own, to be able to bear any of those of our Fathers added to them; and sufficiently Wicked of our selves, to make God consume us, and tread us under the Feet of our Enemies, without the farther Accumulation of our Ancestors Guilt, in shedding the Innocent Blood of this Day, upon our Shoulders also.

2dly. The same Considerations will contribute to vindicate the Observation of the Day it self; for if the Guilt of such Blood as was at this Day shed, never wears out in this World, which the Text confirms to us; so that even *Abel's* Blood after Thousands of Years past, could be charged upon a Generation that seems to have had no other Relation to the Murtherer him, then some likeness of Temper and Similitude of Manners; so that being dead so long, yet as the Scripture witnesses, *he still speaketh, and his Blood still cryeth for Vengeance*; then 'tis evident that Mankind's Care to prevent the bad

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Effects of such a Guilt, ought to be as perpetual as the Guilt it self, neither whilst the Cause continues the same, ought the Effect to cease; and it seems from this Consideration to be highly consistent, as well with the Prudence as the Interest of every Nation, that lies not only under the manifest Guilt, as is our Case; but under a common Suspicion of having shed innocent Blood, especially of a Publick and Eminent Person; to set aside times of Publick Deprecation for it; which however they may principally respect particular Occasions; yet need not be so straitned in their Designation, but by Comprehensive Forms of Supplication, may also if it were thought meet, take in all other National Guilt of that kind, and be serviceable to clear it universally of all Blood of good Men and Martyrs of God unjustly slain; a great deal of which, each Nation under Heaven in the long tract of time stands liable to. And those therefore that grow weary of this Days Observation, that are apt to think it has already been long enough observ'd, and that 'tis high time for it now to wear out; seem very unrightly to apprehend the Nature of the Guilt 'tis designed to expiate. God who after so many Centuries had not forgot the Death of *Zacharias*, and the old Prophets: How should we presume to think he has forgot that of this Day by that time half a Century is well elapsed, whilst the Blood is yet fresh and reeking in the Memories of living Men? Had we any Grounds of Assurance from Instances of the like Nature in Scripture, that nothing further need be feared from so Publick a Murther of so publick a Person, but that God after so many Years as are now past, would let the Guilt of it fall and be forgot. Who would not be well content that not only the Observation of the Day, but each other Monument of the Fact could be utterly extinguish'd?

guish'd, for our Countries sake, whose Reputation suffers so deeply in the Mouths of all Nations for it; but when instead of any Assurances of that Nature, we are assured of the contrary, he offends against the common Good, who would let that cease, that in all probability is the greatest and best averuncatory of impending Vengeance? •

'Tis urg'd indeed, and 'tis to be fear'd with too much Reason against the Days Observance, that it tends to renew old Quarrels, to breed ill Blood amongst us, and rub up old Sores, the Commemoration of it being as it were, an upbraiding a great part of the Nation; and truly caution ought to be us'd to make it Matter of Offence as little as the Nature of the Thing is capable of; and they turn the Day to very ill purposes, who pervert it to Matter of Uncharitableness; and instead of answering the Design of the Day by appeasing God, only further displease him by breaking the Bonds of Charity and Peace, letting their Devotions Evaporate either in reproachful Insults over those unfortunate Persons or Families, who led away by the prevailing Spirit of Faction in those times, more immediately contributed to involve us all in this days Guilt; and who instead of Humiliation turn it to matter of Pride, from the Considerations of themselves and their Relations, standing free from the Personal Imputation of it; but they are much more blame-worthy on the other hand, who looking on the Day as a Monument of their Families or Parties Infamy, would extinguish it, tho' at the Expence and Hazard of their Countries Safety, chusing that they and the Nation together, should rather run the Risque of God Almighty's Vengeance, than have that Cloud Dissipated by a Penitent Commemoration of the Fact, for fear of the imaginary Disgrace which may result from it: Imaginary

ginary Disgrace only, for whatever shame there is in the Commission of ill Actions, there is none in the Penitent Acknowledgment of them; and he best Vindicates his own, or his Ancestor's Reputation, not who defends their Crimes, and devises Excuses to bring them off; but who makes Reparation to the Injur'd Party for them; and he best Patronizes their Faults, who by ingenuous Prefession shews, they proceeded more from Seduction and Error of Understanding, than Perverseness of Will; attoning for their Vices with a Redoubled Measure of contrary Virtues. And was thou therefore, or thy Relations, Actors in this Day's Tragedy, which justly may provoke God to inflict heavy Judgments on the Nation, all the Right thou canst do the Nation, is to contribute thy part to prevent those Judgments, by joining in the General Work of Humiliation: And the greatest Right thou canst do thy Relations, is to wipe off their stain with multiplied Measures of Loyalty; and all the amends thou canst do thy injur'd Sovereign, and the Monarchy, is to be one of the first this day, to pray for our Lord the King.

Or art thou one who wisely chusing the better Part, art free as thou conceivest from the blood of that innocent Person? Boast not therefore, neither be highminded, but fear; for tho' thy Hand, or that of thy Relations, might not have been immediately employ'd in bringing that sad Affliction upon us, or have been any of those visible Instruments, engag'd in that Mystery of iniquity, yet thou or thy Friend's Wicked Hearts, and Sinful Lives, may have been some of those Secret Engines which conspired together with other Causes, to make God Almighty give up the Nation, to that heavy Judgment, and thou therefore in the Sight of God, mayst appear as Accessary to that dire Murther of thy
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Sovereign, as the most factious Rebel that appear'd in Arms against him, or even perhaps as that black-foul'd Monster himself, that lifted the Cursed Axe which destroy'd *the Anointed of the Lord*: But whatever Distinctions as to Guilt, we may make among our selves; yet since we are all, common Sharers in the Scandal abroad thro' the World, and since we are all liable to bear our Parts in whatever Punishment it may please God to avenge the Sin withal, by our Politick Relation; and being link'd together in one Body; for Bodies Politick consider'd as such, being only lyable to temporary Punishments; God Almighty inflicts not Vengeance on them with Respect to Particulars, and Personal Circumstances; but with respect to that Politick Unity, by which they are all as one: And as in our Natural Estate, the whole Body suffers together, the sounder Limbs being obliged to smart for the Fault and Failing of the rest, so in Visitations upon Nations, the sounder Members, as Members of the Commune Body, must share in the Common Fate; and expect the bad Effects of those Things, which in their Personal Capacities they were no whit the Causes of; so that we all being in Danger of Suffering for this Days Action, however engaged or not engaged, by our selves or Relatives in the Business, we all ought with one Common Voice, Hearts and Hands, to deprecate God Almighty's Wrath and Indignation for it.

And, 3dly. The same Considerations may I hope, contribute to deter us from all those Practices, which brought on the Nation the sad Calamity of this Day, and which 'tis part of the Duty of the Day, to dissuade men from; and indeed, if for no other Reason, yet for this ought the Observance of the Day to be perpetual, that it may be as a Monument and Pillar set up, and as

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a standing Testimony to warn all Posterity of the Dismal Fruits of Rebelling against a just and lawful King; and of the Miseries of Civil Discord, to warn the People of the Land against all those popular Pretences to Faction and Disloyalty, with which they are too apt to be ensnared. God Almighty has so far at present cut off from us all Pretences to Disloyalty, that as if he would tempt us and prove whether under any King however exquisitely and consummately Good, we can be sincerely Loyal, and truly Love his Person and Government; he has blest us with a Prince accomplish'd not only with the many Personal great Vertues of his Martyr'd Ancestor, but in whom are fill'd up even all those imagin'd Deficiencies in respect of Government, which the turbulent and unquiet Spirits of those times cavil'd at, and made the Pretences at least to build Rebellion upon against this Days Martyr; a King so unexceptionable, that by a Happy Miracle (God continue it!) he has Charm'd Faction it self into Dutifulness, and by the bare force of Vertue, has reduc'd the unquiet Spirit of Phanaticism into Loyalty, and done enough to make even Republicanism and Catonism content to be Monarchical. And we whose Principles under bad Kings, teach us so far to be Loyal as to be quiet, so long as the Laws of God, Nature, and Reason, can warrant our being so; under one so eminent for Justice and Goodness, will I hope, Signalize our Dutiful Zeal beyond the rest of our Brethren; and since those who us'd to be the *Shimei's* of the Nation, to Curse and Revile Kings, have changed their Notes into Applauses and Prayers for him, and do as it were provoke us to vie Loyalty with them, and challenge as it were our Church at her own Weapon; let not that Church, whose Loyal Inclination has rather made her apt to Err by the Excess of that Vertue, and carrying

ing it to a Pitch beyond Moderation then be any ways deficient in its Practice, be outdone in the desirable Strife; at least, let her not so far listen to those that *blow Sheba's Trumpet*, as to give Sects and Schism any pre-^{2 Sam. 20.} tence to take the Garland of Loyalty from her Head, and put it upon their own; and in Exchange, brand her with their own Mark of Faction.

This Day is not only a Text, but a powerful Sermon against all undutifulness to Sovereigns; and the best Preservative against the Insinuations of those Practices that draw Men to that Sin, is to consider under what Pretences it was heretofore so far instill'd into Mens Minds, as to end in this Days horrid Tragedy, and to beware of all such Pretences. Now the chief of these, as we find in the Histories of those times, were these that follow,

1st. Unusual Clamours of violated Liberty and Abuses, when neither in Fact nor Intention, probably any Infringement was offered to them; but shameless would be even the Hints of any such Jealousy now, under a King that in so many Instances has prefer'd our Liberties to his own Prerogative, and our Religion to his Life.

2^{dly}. Unreasonable Insinuations of Religion about to be innovated, and under that Pretence, making the then celebrated Archbishop, and the Body of the Bishops odious, as Instruments of the future Innovation.

3^{dly}. By fair Pretences of Separating the King from bad Councillors, robbing him of his faithfullest Servants and best Friends.

And, 4^{thly}. The Lessening and Undermining the Kings Reputation in his Subjects Hearts, under Popular and Patriotical Colours.

These were the Pretences that the ill-designing Men of those late times made use of to propagate Faction, and blow up the Coals of that Rebellion, so full of la-

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Rom. 13.

7.

1 Pet. 2.

17.

mentable Confusion and Misery, and these therefore whenever we shall find without notoriously apparent Grounds set afoot, we may justly lift up our Heads, and suspect some unfair Practices to lie beneath them, and ought not too credulously to give Ear to such cunning devised Pretences; but instead of doing so, let us be always ready to entertain all Honourable and Good Thoughts of him that God has set over us, which is the Prop of chearful Obedience, and the surest Foundation of Loyalty, which runs higher or lower, as Subjects are possess'd with good or ill Opinions of him they live Under; and Men's Minds once wrought from any part of good Opinion of their Prince, lie so far open to farther Degrees of Disloyalty, if moderately tempted. And whether I shall call it a Consequent, and Evidence of our having this good Esteem of our Prince; or whether I shall say, 'tis in order to have it, (for truly 'tis, I think, both these;) we seem also oblig'd to entertain Fair and Honourable Thoughts, in an Inferior Degree to the King himself, of his Ministers, and of his Court; for the King himself, is too high a Mark for Envy openly to dare to shout at; who therefore is forc'd indirectly to come at him, and to gall his Reputation thro' the sides of his Court and Ministers; Disgraces and Reproaches cast upon them, like Balls obliquely thrown against a Wall, rest not where they first hit, but Terminate in him. And for us therefore to think the Court as such, without distinction of Persons, to be a Set of Men whose sole Employment 'tis to bind heavy Burdens, and Grievous to be born, and lay them on the Country's Shoulders, which themselves will not touch with one of their Fingers, whose only Study 'tis to enrich themselves with the Spoils of our Oppression, to think the King's Friends for that Reason less Friends to their Country. (A Notion that seems

seems to run dangerously high at present) to look on those engaged in our Princes Service, as Enemies to their Countries Priviledges and Liberties, and as Persons that have cast off all Natural Care and Affection for the common Good, are Notions that have such a Secret Power of Reflection upon the Sovereign himself, that 'tis not probable the best grounded Loyalty should live long under them, therefore to be cautiously harbour'd, by all that design to continue Good Subjects ; vilifying likewise, and breeding ill Conceits of Monarchy in general, by bringing an Odium on its Circumstantials, and promising no good to that noblest and best part of our Constitution ; and too well therefore answering the Designs both of those who would rob us of that happiest part of Regimen, and of those open Enemies to our Religion and Liberties, whose Ambitious Ends, upon these Oppositions industriously Exasperated by them, and this disjoynting of the Nation, does highly promote and Facilitate. I wish therefore that we would take care to entertain Notions of that Nature, with some more Distinction then is usual by many, and affix Crimes to the Persons, and not to the Posts ; nor for the sake of a few, conclude all under the same Predicament ; but leaving the nocent to those Powers whose right only and care it is to bring to condign Justice, those whose Demerits by wronging the Publick, make them obnoxious, let us retain a due Esteem of the Innocent ; neither let us stretch our Censures farther then the Nations common Justice carries its charge of Wrongs done, and when that restrains its Imputations to a few Particulars, and are Personal, let not ours be general, nor mistake the Place and Profession, instead of the Person for their Object. One of those great Pillars that seem to bear up the Threatning Grandeurs of the French Monarchy to the height
'tis

'tis at, seems to be, the Impregnable Veneration that People have for him that rules them; so that even in the midst of Oppression and Tyranny, they more adore him that imposes them, than we do him that has deliver'd us from both; such a Blind and Superstitious Admiration as theirs of a Prince beyond Truth and Reason, and so far at least as tends to Servility and Disingenuity, Far be it from me from recommending amongst us; but by shewing you the good Effects that even a Groundless Veneration of a Prince may have upon a Kingdoms Successes, I would arm us all against any Insinuations which may tho' indirectly, but at last, reach the just Esteem of our Prince in our Minds, since 'tis so Important both to preserve our Duty of Loyalty, and the Nations Prosperity, and that we should be sure to conceive at least of him all those Honourable and great Things which Justice and his Merits proclaim to be his due; and that we may both in this, and all other things which may recommend us to God's Favour, and promote our Country's Happiness, conscientiously play the Parts of Good Christians, and of Loyal Subjects: May the same only all-powerful and Good God Grant, for the sake of the Redeemer of the World Christ Jesus our Lord; to whom with the Father, and the ever-blessed Holy Spirit, be all Honour and Glory, now and to all Eternity. *Amen.*

F I N I S.

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